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The level of adherence of Muslims to the Fatwa of the Indonesian Ulema Council in the Provinces of Nanggroe Aceh Darussalam, DKI Jakarta and Riau

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Abstract: This study aims to reveal the level of Islamic obedience to the Fatwa of the Indonesian Ulama Council (MUI) in the Nanggroe Aceh Darussalam Province, DKI Jakarta and Riau Province. Data collected using questionnaires and were filled in by 542 respondents. Data were analyzed using SPSS Version 20. The results showed that the level of adherence to the MUI fatwa was in the high category (score 38-55) as much as 80.1%. Even so by using a descriptive test, there are items that include Muslims who still do not hold fast to some MUI Fatwas namely Shia lessons need not be suspected because we must mature to see numbers in understanding Islamic teaching (mean=2.22), Qur'an 'an is complete as a law of Islamic Shari'a without the need for the hadith of the Prophet Muhammad (mean=2.22) and prayer with Muslims and non-Muslims can increase inter-religious harmony in Indonesia (mean=1.93).

Keywords: Fatwa, Indonesian Ulama Council, Obedience to Fatwa

Introduction

Fatwa is the answer to questions about Shari'a law to solve the problems of Muslims in his day. This study aims to examine the level of obedience of Muslims to the Fatwa of the Indonesian Ulama Council (MUI) in Nanggroe Aceh Darussalam Province, DKI Jakarta and Riau Province.

The fatwa institution is always a reference for Muslims in Indonesia. There are various fatwas that have been decided in various fields of good life on the muamalah aspect, worship only goes to the fields of science and technology. This shows the institution of fatwa has a significant role in the Islamic community in Indonesia. Between the institutions that are the reference for Indonesian Muslims is the Indonesian Ulema Council (MUI). When referring to the Hadith phrase, 'Ulama are the heirs of the Prophets', of course, it is enough to be a legitimacy for the necessity of Muslims to obey ulama. In Indonesia, there is one institution where the ulema gather, namely the Indonesian Ulema Council (MUI). But the reality is that what the fatwa has made by the Indonesian Ulema Council is rarely a concern for Muslims, so it seems that the fatwa lives only in the fatwa book but is not adhered to by Indonesian Muslims. Although the MUI has issued a fatwa prohibiting smoking, there are still many Muslims who smoke even not only among men but also among women.

There are 180 Fatwas issued by MUI since 1975 until 2018. But in terms of implementation, this fatwa is not always followed by Muslims in Indonesia. The issue of this study is what is the perception of Muslims towards the Indonesian Ulema Council and how is the level of adherence of Muslims to the MUI Fatwa?

The Concept Of Fatwa

Different views in assessing opinions / fatwas are natural phenomena that naturally occur in life. Everyone has different patterns of thinking and views in response to a problem, this occurs due to

differences in their respective scientific backgrounds.[1] The difference is also motivated by the desire to fulfill life's interests and keep them away from obedience.[2]

Therefore, the basic cause of an ikhtilaf is the difference in methodology in dealing with something. If drawn on Islamic law, simple ikhtilaf can be interpreted as differences in views among mujtahid in applying syara 'law based on the existing texts based on different ushuliyyah rules. Different views in interpreting the syara nas' have occurred since the time of the Prophet.[3] Ikhtilaf in this case is meant by the use of different methodologies between several people (mujtahid) when dealing with a matter, whether in the form of a view, or an establishment based on certain interpretations, beliefs or principles that are considered true by one party, but not true according to the other party.[4]

The fatwa in terms of it, is presented by various scholars. Muhammad Rowas Qal'aji defined the fatwa as syara law 'which was explained by a faqih for those who asked him. [5] (Muhammad Rowas Qal'aji, 1988, p339). Meanwhile, Wahbah al-Zuhaili, stated that the fatwa is the answer to questions about sharia law that are non-binding. [6] (Wahbah al-Zuhaili, 2004, p.3). Sheikh Al-Qaradawi clarified the definition of a fatwa by adding an element of mustafti (requesting a fatwa). Fatwa is giving an explanation of syara '(Islamic) law on an issue as a form of answer for those requesting a good fatwa whether or not the requesting fatwa is identified, whether individuals or groups. [7]

Based on the explanation above, it can be concluded that the fatwa is an attempt by a mufti to provide answers to questions about syara law ', both questions are individual and collective in the interests of the community and explanations of fatwas can be in written or oral forms that are not binding. Fatwa itself has characteristics, namely First, it is an effort to provide answers to legal problems that arise. Second, the fatwa is produced through the ijtihad process. Third, people or institutions that explain having capacity in legal issues that are asked. Fourth, answers are given to people who don't know the answer. The person giving the fatwa is called "mufti", while the party requesting the fatwa is called 'al-mustafti '.

The existence of a mufti that is so important in the complexity of the law requires that the mufti paradigm is no longer merely passive but must be active. Mufti does not have to wait for questions or legal cases to appear and then issue a fatwa, but must be able to anticipate the legal needs that arise in the community. This paradigm change was put forward by Muhammad Atho 'Mudzhar, according to him a fatwa in the perspective of legal form and strength, its broader role is not only limited to "legal opinion" (legal opinion), but also a product of social interaction between the mufti and the political, economic and cultural community surround it which provides a variety of information on the social development of Muslims. [8]

Factors Affecting Obedience to Fatwa

The results of the Danang Wahyu Muhammad and Ahdiana Yuni Lestari (2017) [9] study show that the factors that influence the compliance of Muhammadiyah Hospital in the use of banking services to the Decision and Fatwa of the Tarjih Assembly and the Development of Islamic Thought (Tajdid) of Muhammadiyah Central Leadership are the moral awareness of hospital Directors and BPH to leave bank interest including usury. Barkatillah (2017) [10] also states that among the factors that cause Muslims to be less respectful of ulama due to the assumption that the ulama only preach in pulpits while in daily life and the environment does not reflect as ulama.

The results of the Thanksgiving Kholil study, Zulkarnaini Abdullah and Attarmizi (2017), [11] show that the system of approach established by the Ulama Consultative Assembly (MPU) in resolving the Aceh conflict was by using a persuasive communication approach in an effort to invite the conflicting parties of the Aceh Movement group Freedom and the Government of the Republic of Indonesia. Persuasive communication system that is often conveyed during meetings by linking with Islamic messages. The political effectiveness of the MPU Ulama can also be seen from the frequent coordination meetings held on every issue both internal and external to the organization. Besides that, the MPU Ulama has access to strong political communication with various parties in efforts to resolve conflicts.

Research methodology

This study uses a combination of quantitative and qualitative methods (mix method). Data Source: Questionnaire, Indepth Interview, literature study and Secondary Data. The key informant of the research was the fatwa commission of the Central MUI, the Muhammadiyah Central Management. Research locations in Aceh Province, DKI Jakarta & Riau Province. The technique of determining the number of research samples uses the opinion of Table Isaac & Michael (1980) that if the population is more than 1,000,000 people, then the minimum sample size is 349 people. The total respondents were 542 people. The Pilot Test was conducted to test the research instruments as many as 40 respondents. There are 11 items that measure the level of obedience of Muslims to the Fatwa of the Indonesian Ulama Council. Quantitative Data Analysis Techniques using SPSS Version 20.

Result And Discussion

Based on the results of the analysis of demographic data, the study respondents were 315 (58.1%) and females as many as 227 (41.9%). Following the marital status there were 277 people still single (51.1%) and 265 people (48.9%) were married. Most respondents were less than 25 years old (44.3%), 241 S1 graduates (44.5%) and high school graduates were 189 people (34.9%).

Table 1. Respondent Demographics

Demographics		N	%
Sex	Male	315	58,1
	Female	227	41,9
Marital Status	Single	277	51,1
	Merried	265	48,9
Age	Below Than 25 years	240	44,3
	25 -35 years	102	18,8
	36-45 years	104	19,2
	46-55 years	68	12,5
	More than 55 years	28	5,2
Level of Education	Elementary School	18	3,3
	Junior High School	35	6,5
	High School	189	34,9
	DIII (Diploma)	35	6,5
	Degree	241	44,5
	Masters	24	4,4
	Total	542	100,0

The results showed that the level of adherence to the MUI Fatwa was in the high category (score 38-55) as much as 80.1%. However, using descriptive tests, there are items that show that Muslims still do not cling to some MUI Fatwas, namely Shia teachings do not need to be suspected because we have to mature to see differences in understanding Islamic teachings (mean=2.22), Al-Qur'an already complete as a source of Islamic Sharia law without the need for additional additions from the hadith of the Prophet Muhammad (mean=2.22) and joint prayers between Muslims and Non-Muslims can increase harmony between religious groups in Indonesia (mean=1.93). The researcher suggested that the scholars be more serious in disseminating the contents of the fatwa to Indonesian Muslims.

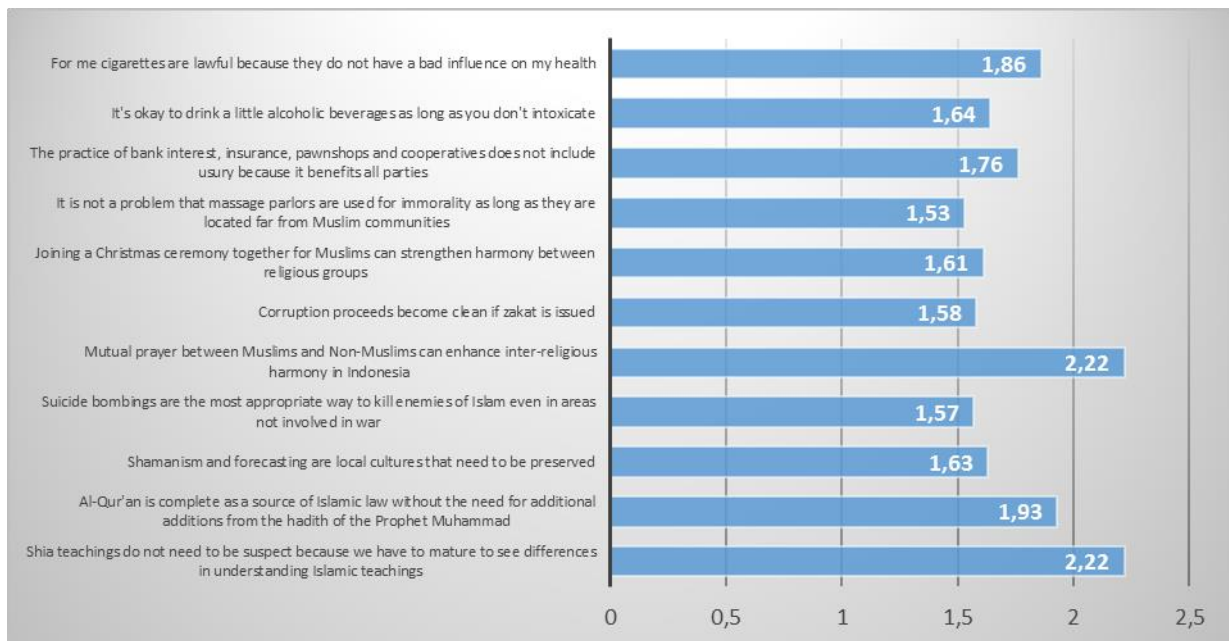


Figure 1. Descriptive Test of Respondents' Obedience to the MUI Fatwa

The Indonesian Ulama Council aims to create a quality society (khaira ummah), and a country that is safe, peaceful, just and spiritually and physically prosperous which is blessed by Allah SWT (baldatun thayyibatun wa rabbun ghafur). To achieve its objectives, the MUI carried out various efforts, including providing guidance and guidance to the people, formulating Islamic da'wah policies, giving advice and fatwas, formulating patterns of religious relations, and liaising between ulama and umara. The function of the Indonesian Ulama Council is as a forum for deliberations on ulama, zuama and Muslim scholars in protecting the people and developing an Islamic life. The gathering place for the ulamas, zuama and Muslim scholars to develop and practice Islamic teachings and mobilize ukhuwah Islamiyah. Containers representing Muslims in relations and consultation between religious groups. The Indonesian Ulama Council also functions as a fatwa giver to Muslims and the government, both requested and unsolicited.

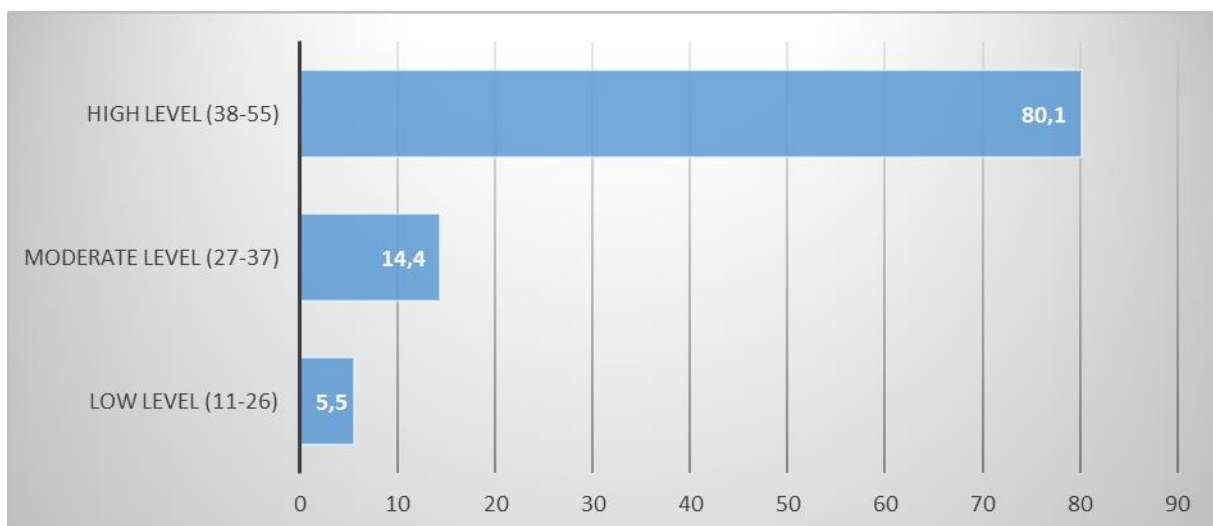


Figure 2. The Level of Adherence to the MUI Fatwa

One product of the development of ijtihad is a fatwa. Ijtihad can be done in the form of giving fatwas as concrete results of ijtihad. Yusuf Qaradawi said that actually ijtihad in the form of fatwa is a wide field that is manifested in various forms both institutionally and personally. In institutions, it can be seen from Darul Ifta 'in Egypt, the Lajnah Fatwa at al-Azhar, Riasyah Ifta' in

Saudi Arabiya and as. The results of fatwas from various institutions were later published in book form to be extended to Islamic societies. [12]

From the original law of fardhu kifayah, sometimes the law of devotion can also become fard in ain, if there is no one in a particular Muslim community or able to give a fatwa, or in a case that is feared will cause problems if it is not quickly responded through a fatwa. Mandub, if someone who already has the ability to be asked in law something that has not happened. In this case if he answers then the law is sunnah. Haram, if someone is asked about the answers to religion, but he has not met the standards of eligibility. In this case he sinned when he ventured to answer. Makruh, if the mufti is asked about things that are impossible. It's good that he is not acting and does not force himself to answer. Mubah, if not related like the four conditions above.

Conclusion

The results of the study have proven that Muslims still do not cling to some MUI Fatwas, it is evident that there are still Muslims who think that Shia teachings do not need to be suspected because we must mature to see differences in understanding Islamic teachings, even though there are fatwas forbidding Shiite teachings in Indonesia. There is still understanding among Muslims who reject the hadith (Sunnah), as evidenced by the respondent's answer stating that Al-Qur'an is complete as a source of Islamic law without the need to add the hadith of the Prophet Muhammad. The harmony of the ummah is a very important matter in maintaining harmonious relations between religious people but not to violate religious teachings. This study proves that there are still Muslims who are still convinced that joint prayer between Muslims and Non-Muslims can increase harmony between religious groups in Indonesia, even though prayer is part of worship that has guidance so that prayer becomes a pious deed. The researcher suggested that the scholars be more serious in disseminating the contents of the fatwa to Indonesian Muslims.

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